The Study on Treatment of Love in Durjoy Dutta's Novels

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Abstract—The intent of the study is to highlight the trends in life style of the urban elite people of the metropolitan cities of India as mentioned in Durjoy Dutta's novels and to create the image of the novelist who is highly devoted, deeply conventional and a skill full story teller. Tough love is an expression used when someone treats another person harshly or sternly with the intent to help them in the long run. In most uses, there must be some actual love or feeling of affection behind the harsh or stern treatment to be defined as tough love. This essay focuses on personal love or the love of particular persons as such. Part of the philosophical task in understanding personal love is to distinguish the various kinds of personal love. The way in which I love my wife is seemingly very different from the way I love my mother, my child, and my friend. This task has typically preceded hand-in-hand with philosophical analyses of these kinds of personal love, analyses that in part respond to various puzzles about love.

Keywords—personal love, Durjoy Dutta's novels, Addiction Love, relationships.

I. INTRODUCTION

Durjoy Datta was born on 7 February 1987 in Mehsana, Gujarat but grew up in New Delhi. He completed his schooling at the Bal Bharati Public School, Pitampura and went on to do mechanical engineering from the Delhi College of Engineering now known as Delhi Technological University. He did his post graduation from Management Development Institute, Gurgaon and also from Frankfurt School of Finance & Management, Germany and majored in marketing and finance. He started writing while he was still in final year of his college. He quit his job at American Express as a marketing analyst and turned a full-time writer[1].

Love addiction is characterized by compulsive patterns in romance, sexuality and relationships that have harmful consequences for the love addict and their partners. Love addiction may result in lost marriages, careers and child custody, legal problems, as well as health problems such as sexually transmitted diseases. Love addicts are plagued with desperation and seemingly unending fears. Terrified of rejection, pain and unfamiliar experiences, and having little faith in their ability or right to inspire love, they wait, wish, and hope for love, perhaps their least familiar experience [2]. Treatment for love addiction must address the deep emotional wounds that fuel this condition wounds that usually stem from childhood and include trauma, enmeshment, emotional neglect, abuse and attachment issues. Co-occurring mental health disorders must also be diagnosed and treated for full recovery. Warning Signs of Love Addiction Love addiction isn’t just about an endless search for love. Some love addicts sabotage good relationships for fear of getting too close. Others are in unhealthy relationships but cannot let go. Love addiction can manifest in many different ways. In providing an account of love, philosophical analyses must be careful to distinguish love from other positive attitudes we take towards persons, such as liking. Intuitively, love differs from such attitudes as liking in terms of its “depth,” and the problem is to elucidate the kind of “depth” we intuitively find love to have. Some analyses do this in part by providing thin conceptions of what liking amounts to. Thus, Singer and Brown understand liking to be a matter of desiring, an attitude that at best involves its object having only instrumental and not intrinsic value. Yet this seems inadequate: surely there are attitudes towards persons intermediate between having a desire with a person as its
object and loving the person. I can care about a person for her own sake and not merely instrumentally, and yet such caring does not on its own amount to non-deficiently loving her, for it seems I can care about my dog in exactly the same way, a kind of caring which is insufficiently personal for love[3].

It is more common to distinguish loving from liking via the intuition that the “depth” of love is to be explained in terms of a notion of identification: to love someone is somehow to identify yourself with him, whereas no such notion of identification is involved in liking [4]. As Nussbaum puts it, “The choice between one potential love and another can feel, and be, like a choice of a way of life, a decision to dedicate oneself to these values rather than these”; liking clearly does not have this sort of “depth.” Whether love involves some kind of identification, and if so exactly how to understand such identification, is a central bone of contention among the various analyses of love [5].

Another common way to distinguish love from other personal attitudes is in terms of a distinctive kind of evaluation, which itself can account for love's “depth.” Again, whether love essentially involves a distinctive kind of evaluation, and if so how to make sense of that evaluation, is hotly disputed. Closely related to questions of evaluation are questions of justification: can we justify loving or continuing to love a particular person, and if so, how? For those who think the justification of love is possible, it is common to understand such justification in terms of evaluation, and the answers here affect various accounts’ attempts to make sense of the kind of constancy or commitment love seems to involve, as well as the sense in which love is directed at particular individuals [6].

II. RELATED WORK

Durjot Dutta is a writer of romance fiction with a smutty edge, who deals with extreme fandom and total literary obscurity almost simultaneously. The situation is not uncommon in the stratified world of India’s English-language readership [7]. Through an assembly-line supply of admittedly autobiographical novels, he has introduced raunchy to Indian English fiction and has become, in many readers’ perception, inseparable from it [8].

He portrays the true picture of modern metropolitan life. His novels deal with relationships, obsessions, disappointments, insecurities, and affairs of men and women of urban class. The love in his novels is shown quire promiscuous and not eternal. His characters are rich, assertive, classy and bold [9].

As this criticism of the union view indicates, many find caring about your beloved for her sake to be a part of what it is to love her. The robust concern view of love takes this to be the central and defining feature of love as Taylor puts it, if x loves y then x wants to benefit and be with y etc., and he has these wants [10]. At least some of them because he believes y has some determinate characteristics in virtue of which he thinks it worthwhile to benefit and be with y. He regards satisfaction of these wants as an end and not as a means towards some other end [11].

In conceiving of my love for you as constituted by my concern for you for your sake, the robust concern view rejects the idea, central to the union view, that love is to be understood in terms of the creation of a “we”: this concern for you is fundamentally my concern, even if it is for your sake and so not egoistic. At the heart of the robust concern view is the idea that love “is neither affective nor cognitive It is volitional”[12].

That a person cares about or that he loves something has less to do with how things make him feel, or with his opinions about them, than with the more or less stable motivational structures that shape his preferences and that guide and limit his conduct[13].

This account analyzes caring about someone for her sake as a matter of being motivated in certain ways, in part as a response to what happens to one’s beloved. of course, to understand love in terms of desires is not to leave other emotional responses out in the cold, for these emotions should be understood as consequences of desires. Thus, just as I can be emotionally crushed when one of my strong desires is disappointed, so too I can be emotionally crushed when things similarly go badly for my beloved[14]. In this way Frankfurt tacitly, and White more explicitly, acknowledge the way in...
which my caring for my beloved for her sake results in my identity being transformed through her influence insofar as I become vulnerable to things that happen to her[15].

Not all robust concern theorists seem to accept this line, however; in particular, Taylor and Soble seem to have a strongly individualistic conception of persons that prevents my identity being bound up with my beloved in this sort of way, a kind of view that may seem to undermine the intuitive “depth” that love seems to have in the middle is Stump, who follows Aquinas in understanding love to involve not only the desire for your beloved's well-being but also a desire for a certain kind of relationship with your beloved as a parent or spouse or sibling or priest or friend, for example a relationship within which you share yourself with and connect yourself to your beloved[17].

One source of worry about the robust concern view is that it involves too passive an understanding of one's beloved. The thought is that on the robust concern view the lover merely tries to discover what the beloved's well-being consists in and then acts to promote that, potentially by thwarting the beloved's own efforts when the lover thinks those efforts would harm her well-being. This, however, would be disrespectful and demeaning, not the sort of attitude that loves[18]. What robust concern views seem to miss suggests, is the way love involves interacting agents, each with a capacity for autonomy the recognition and engagement with which is an essential part of love. In response, advocates of the robust concern view might point out that promoting someone's well-being normally requires promoting her autonomy though they may maintain that this need not always be true: that paternalism towards a beloved can sometimes be justified and appropriate as an expression of one's love. Moreover, we might plausibly think, it is only through the exercise of one's autonomy that one can define one's own well-being as a person, so that a lover's failure to respect the beloved's autonomy would be a failure to promote her well-being and therefore not an expression of love, contrary to what suggests[19]. Consequently, it might seem, robust concern views can counter this objection by offering an enriched conception of what it is to be a person and so of the well-being of persons[20].

III. OBJECTIVES

To concentrate on the various ways on which the novels of Durjoy Dutta can be studied, and the treatment of love in his novels helps us best to observe the novel in details.

- To study the outer and inner life of the characters and their relationships with other characters.
- To concentrate n study the tracts n skills of women of the metropolitan cities and the love and desires of the youth of high as well as middle class society of India.
- To study the effect of random affairs of the youth causing complications in love life n their relationships.
- To study the problems of the characters underlying their desires and carvings for finding their true love.

IV. IMPLEMENTATION

One way to understand the question of why we love is as asking for what the value of love is: what do we get out of it? One kind of answer, which has its roots in Aristotle, is that having loving relationships promotes self-knowledge insofar as your beloved acts as a kind of mirror, reflecting your character back to you. Of course, this answer presupposes that we cannot accurately know ourselves in other ways: that left alone, our sense of ourselves will be too imperfect, too biased, to help us grow and mature as persons. The metaphor of a mirror also suggests that our beloveds will reflect us not through their inherent similarity to us but rather through the interpretations they
offer of us, both explicitly and implicitly in their responses to us. This is what calls the “epistemic significance” of love.

V. CONCLUSION
In this paper, the present research work will search the treatment of love in major novels of Durjoy Dutta. It will also analyses the novelist attempt to explicit love in different situations. Love addiction indicates a constricted pattern of repetitive behavior directed toward a love object that leads to negative role, social, safety, or legal consequences. It appears to involve brain neurotransmission processes similar to the effects of drug misuse, and may be a substitute addiction for drug misuse for some persons. It appears to reflect most closely an anxious-ambivalent attachment style. It is likely depicted and promoted in the popular media as “ideal love.” This arena has been studied primarily through use of clinical inference in books and theoretical articles. Very little empirical (data-driven) work has been completed.

VII. FUTURE WORK
The present research work will search the treatment of love in major novels of Durjoy Dutta. It will also analyses the novelist attempt to explicit love in different situations.

REFERENCES

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